Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

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ECCLESIASTICAL.

RELIGIOUS FREEDOM.

Among the great blessings, which, as a civil and Christian community, we enjoy in this country, none ranks higher than that of our *religious freedom*. This was the precious boon for which the Pilgrim Fathers sacrificed the endearments of their native land, and encountered the perils of the deep, and the greater perils and privations of an inhospitable wilderness. Religious freedom, however, is of two kinds, or may be considered in two respects. First, it is a freedom from persecution for religious opinions, a security from outward disabilities, physical privations and pains, on account of our particular belief. This was the liberty, which was the primary object of the first settlers of New-England. Secondly, Christian freedom may also be more appropriately considered the *freedom of the mind*—a moral liberty—the privilege of a free and unfettered examination of the scriptures, and search after truth, without fear of any privation of our Christian rights or character, and without any temptation to repress our ardor of religious inquiry, or to stifle our early and maturing convictions of error. Whatever may have been achieved in behalf of Christian liberty, in the former respect, in this and other countries, yet, in the latter respect, much, very much, still remains to be done. Of the high value and excellence of this true freedom of the mind, even the pilgrim fathers had some noble and generous conceptions, which may well put to shame the conduct of many of their pretended followers and admirers; the tendency and avowed purpose of whose wily and narrowing measures, [shame!] is only to entrammel and fetter the mind, and to carry back the age *one hundred and fifty years*. What a noble example of elevated and generous views, have we in the following extract from a Fast sermon, of the renowned and ever-to-be-venerated John Robinson, the first minister of the Pilgrims, preached to them in July 1620, about the time of their leaving Holland:

"Brethren, (said he,) we are now quickly to part from one another, and whether I may ever live to see your face on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ.

"If God reveal any thing to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw: whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left, by that great man of God, who yet saw not all things.

"This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but, were they now living, would be as willing to embrace further light, as that which they first received. I beseech you, remember, it is an article of your church covenant, 'That you be ready to receive whatever truth shall be made known to you from the written word of God.' Remember that, and every other article of your sacred covenant. But I must, herewithal, exhort you to take heed what you receive as truth. Examine it, consider it, and compare it with other Scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once."

To these elevated principles of Christian liberty, so worthy a later and more improved age, what an unworthy and dishonorable contrast have we, in some of the late proceedings and attempts of one of the leading religious denominations of our State! We allude, among other things, to the late well known *Result of Council*, at Groton, in which it is attempted in this *nineteenth* century, to palm upon a community of intelligent and independent citizens, in a Republican Commonwealth noted for its impatience of every species of tyranny, the monstrous doctrine, that, in ecclesiastical affairs, the minority shall rule; that the Church, however small, and fenced about by rules which will be likely to exclude from its pale the most intelligent and independent minds, shall decide, in the choice of a minister, even in opposition to the wishes and will of the *Parish*, however large.

Bold as this attempt was, and characterized by gross effrontery as was the attack of the famous *Result of Council*, on the character of our highest judicial tribunal, it seems that *this* was not alone relied on for the accomplishment of their long-cherished purpose of domination. Other deep-laid plans and wily manoeuvres were also in operation, for entrapping and binding those who had too much intelligence to be reasoned out of their rights, and too much independence and courage to be frightened out of them. Among these plans, we name, as pre-eminent, that of transferring all power in ecclesiastical affairs from the Congregation or Parish, and placing it entirely in the hands of the Church, by the means of "*Trust Deeds*."

Of this we now give a notable example in the following extracts from the "*Trust Deed*" of the "Hanover Church" in this city,—and for which we are indebted to the Editor of the "Times."

"*Extract from the Trust Deed.*

"This Indenture, of three parts, made this 15th day of March, in the year of our Lord one thousand eight hundred and twenty-six, &c.

"*Whereas* a Church of Christ has been gathered, called the *Hanover Church*, the male members of which now in this city, are the parties of the third part hereof; *and whereas* it is intended, by the members of said Church, to maintain in the said House the Public worship of God, under such Protestant Congregational or Presbyterian Minister of the Gospel of Christ, as the male members of said Church shall from time to time elect, independently and exclusively of such persons as may at any time form a part of the Congregation usually worshipping in said House, although such persons may be proprietors of Pews therein; to the end that by the blessing of Almighty God, *a succession of holy persons may be elected Pastors of said Church, and the faithful preaching of Christ crucified, agreeably to the general system of Doctrines expressed in the Westminster Assembly's Shorter Catechism, and in the Confession of Faith, owned and consented to by the Elders and Messengers of the Churches, assembled at Boston, May 12th, A. D.* 1680, to be continued in the said House to the latest generations: *and whereas*, after deliberation, it has been thought advisable that the Fee in said House and Land should be vested in and held by a number of persons, members of sister Orthodox Churches, in Trust for the said Church of Christ gathered as aforesaid, and for the more perfect protection thereof, according to human judgment.

"*To have and to hold*, &c." Then follows a covenant that they are free of incumbrances, &c.

"And it is hereby fully declared and expressly understood, that this sale and conveyance is made upon the trusts and for the purposes hereinafter expressed, and for no other use, intent or purpose whatsoever: *that is to say*, upon this special trust and confidence, that the said parties of the second part, the survivors of them, their assigns and the survivors of them, shall and do permit and suffer so much of the said House and Land, as is designed for Public Worship, at all times hereafter, to be used, occupied and enjoyed, as and for a Meeting House, or place for the Public, Protestant Religious Worship and Service of the One Living and True God, Father, Son and Holy Spirit, by the said Hanover Church, and such Society or Congregation as shall regularly attend Public Worship under the ministration of the Pastor or Pastors, who shall from time to time be elected by the male members of said Church; and shall suffer and permit such Protestant Congregational or Presbyterian Ministers of the Gospel as the male members of said Church shall from time to time elect and engage, and no others, statedly to preach and to perform religious exercises and services therein; and shall and will suffer and permit the Deacons, or a Committee of the said Church, to lease the remaining part of said House and Land, and to sell, demise and dispose of, or covenant and agree for, the having, holding, and enjoying the pews or seats in said Meeting House.

"And upon this further Trust, that they the said parties of the second part hereof, and the survivors, their assigns and the survivors of them, shall and will, from time to time, permit the Deacons of the said Church, or any Committee who shall be chosen by the male members thereof for that purpose, to ask, demand, sue for, recover, collect and receive all taxes, rents, issues and profits of said House and Land, and Cellar under the same, and the same appropriate and pay over as the male members of the said Church, at a regular meeting by a major vote thereof, shall order and direct, and to account with, and be accountable therefor, to the said Church only: and also, from time to time, to make such alterations and repairs in and upon said House, as the male members of said Church shall judge to be necessary or expedient, but free from all expense to the parties of the second part hereof:—It being well understood that *no proprietors of Pews, who are not members of the said Church, shall ever have a voice, or be allowed to take any part, or to act in the said business, or in the choice of a Pastor, either directly or indirectly*, and that their title and right, interest and property, in their Pews, shall *ever be subject* to these incumbrances, restrictions and reservations: And also upon this further trust and confidence, that as soon as the Trustees —that is to say, the parties of the second part hereof—shall by death be reduced to the number of seven, or at any time within eighteen months thereafter, that the surviving Trustees shall elect and appoint seven new Trustees, and shall make all such grants and conveyances to them as shall constitute such persons so elected, joint Tenants with the surviving Trustees aforesaid, and in all respects whatsoever Co-trustees with them—and so on, from time to time, and as often as the Board of Trustees for the time being shall by death be reduced to the number of seven as aforesaid.

"*And lastly*, it is mutually understood and agreed, and again declared by all the parties hereunto, that the said House and Land are to, and shall be holden by the said parties of the second part hereof, and their associates and successors to be chosen aforesaid, upon the trust and for the uses and purposes expressed and declared in this Indenture, and for no other use, intent or purpose whatsoever."

This document is transcribed from the public records of the county. Though it "is the property of no sect or religion,"* yet, "when institutions, whether public or private corporations, attempt to impose taxation, without representation, upon those who are unexpectedly trapped into dealings with them, through the blind, wordy mist of a long legal instrument," "it is the duty of the journalist to expose the attempt at wrong."

The wrong here complained of is, "that an attempt is hereby made to impose upon a portion of our citizens and their children, a blind adherence to a catechism of 1680," and to "establish an unchangable system of doctrines" formed by men at that day, who having come but lately 'out of anti-Christian darkness,' must needs have fallen short of that 'perfection of knowledge' which might be expected afterward 'to break forth;'—and all this on the penalty of forfeiting all right or claim to any share in the regulation of the property for which they had paid, and all voice or influence even in the choice of minister.

Suppose this, or a similar instrument, adopted by the churches generally, in relation to the pew owners of their several societies; what a mass of church property does it throw into the hands of a few! or else what a bribe does it hold out to men, at least to stifle the convictions of conscience, if not even to prevaricate, in order to retain their proper rights and influence in the religious community with which they are connected!

When it is understood that the extracts which we have here given are only a part "of a long instrument, obscured by lawyer-like technicalities," from whose "dusty dimness" a common purchaser would be able, but faintly, if at all, to spell out its meaning; and when it is remembered, also, that the principle of passing down, whether *unwilling* or *willing*, to posterity a "peculiar system of belief imbibed in former days," is a part of its object, it will be readily seen "to be against that liberty of conscience which was the reward of the sufferings of our dissenting forefathers." It is, indeed, nothing less than the "concentrating in a few the rights of the many; subjecting pew-holders to taxation, without representation; and throwing the opinions and religious views of the great majority upon the caprice and whim of a few."

Such is the manner in which orthodoxy fences itself around, and by such intolerance it is, that it manifests its distrust of its own dogmas. *Truth* needs not the "factitious support of unreasonable law instruments;" she scorns all such aid, and submits herself confidently and fearlessly to the direction of common sense, and an all-protecting, all-guiding Providence.

How far the principles on which the Hanover church is constituted, have been made, or are to be made a pattern for the other orthodox churches now in a course of establishment among us, we are not prepared to say. Of this however we are persuaded, that in a community like ours, distinguished for an intelligent love of *civil* liberty, there are comparatively few who, *with their eyes open*, will be led thus tamely to surrender their *religious* rights;—few who are prepared to say that they have 'come to a period in religion,' or that 'the Lord has not more truth yet to break forth out of his holy word.'

* The passages in double quotations, in the remaining part of this article, are from the Times; those in single quotations, from Robinson's Sermon.

UNITARIANISM IN IRELAND.

We gave, in our last some account of a late discussion, at the Synod of Ulster, in Ireland, on the subject of Unitarianism, and we subjoined some extracts from a speech of Rev. Mr. Porter, before the meeting, in which he pointed out very ably and eloquently the folly of all attempts to control public opinion, by the establishment of tests and civil or ecclesiastical disabilities. We add, now, a part of the remarks of the Rev. Mr. Montgomery.

'Mr. Montgomery spoke to the following effect: Moderator, in coming forward to address you on the present occasion, I cannot avoid feeling that I do so under many disadvantages. The man who has the multitude at his back, who sails upon the full tide of popular favour, has an easy task to perform in vindicating his opinions; for there is a sympathy in the breast of his auditors which gives energy and life to all that he utters. But the individual who ventures to stem the current of public feeling, who goes forth in his frail bark against rolling waters, has only a cheerless and a hopeless prospect before him. Such is my situation at present; yet, although I may be driven back by the stream, or overwhelmed by the tempest, I cannot see the Synod of Ulster rushing forward, in the dangerous confidence of security, to what I consider destruction, without boldly pushing forth to warn her of the shoals and quicksands to which she is approaching.

'A Presbyterian by education, and feeling, and conviction; a Presbyterian, because I consider the principles of our church essentially favorable to the great cause of civil and religious liberty; I should be unworthy of the privileges which I enjoy, if any contemptible view of personal convenience or temporal interest could prevent me from expressing freely what I strongly feel. I wish, however, to approach this important subject in a serious frame of mind, and in as calm a manner as the agitation of the last four days will permit. But as I am sensible that the ardour of debate, and the very nature of an extemporaneous address may carry me beyond those mild and decorous bounds which the character and station of this assembly require to be observed, I commit myself to the judicious correction of the Moderator. I feel it the more necessary to do so, as I, and those who think with me, have had our opinions treated, by several speakers, with terms of unmeasured obloquy and reproach. The gentlest epithet applied to us has been that of *heretics*. I never expected to hear the word used in a *Protestant* assembly, but its reiterated application on the present occasion has taught me that no mode of faith can change the evil propensities of human nature, and that the hateful passions of men are never so malignant as when they put on the sacred garb of religion. Those, however, who have adopted this vulgar system of abuse, which only reflects discredit upon themselves and the cause which they espouse, have not the merit of originality in the course which they pursue. The attaching of odious *names* to opinions and persons marked out for persecution, has always been the favourite plan of the exclusively righteous. I feel unwilling even to allude, in this heated assembly, to the most glorious Being that ever appeared upon earth; but we all know that the Redeemer of the world was brought to the cross under the accusation of *blasphemy*, and the great apostle of the Gentiles was reviled as a *heretic* for preaching the truth dictated to him by the Holy Spirit. Paul "confessed that after the manner which they called heresy, worshipped he the Lord God of his fathers." I cheerfully make the same admission: I own, that after the manner which the majority here "call heresy," I do worship my Creator. But I am not the more in *real* error on that account, for I believe no member of the Synod will say that *numbers* prove "sound doctrine." If such a position were tenable, wo be unto Protestantism! Indeed, Moderator, except for the credit of this body, I care not by what name I may be called; neither shall I retort upon my opponents the invidious epithets which might easily be applied, being determined not to sacrifice the best part of Christianity, its spirit of infinite benignity and love, to the support of a party or the maintenance of speculative opinions.

'Mr. Cooke has been courteous enough to compliment me as possessing "talents, acquirements, and eloquence, of no ordinary kind;" and to say, "that *he* thinks more highly of *my* abilities than I do of *his*." For the first part of his eulogium, however unmerited, I feel grateful, though probably I ought to consider it only as the *tact* of an ambitious general, magnifying the power of his enemy merely to enhance the glory of certain victory. With regard to our comparative estimate of each other's talents, I hope he is correct; for, knowing how highly I appreciate *his* abilities, I should be proud to stand even *higher* in the estimation of so competent a judge. But admitting his compliments to be sincere, in how awkward a situation does it place himself in condemning my opinions! He grants me a mind *capable* of judging, and concedes that I possess literary acquirements adequate to enlighten and direct my judgment; and yet (most strange to say!) he declares that I do not understand the fundamental doctrine of the Gospel, which he avers is clearly revealed in every page of the New Testament! How this alleged force of intellect and extent of information can be reconciled with my alleged ignorance of the plainest proposition of Revelation, it is not for me to determine; but as I feel grateful for his courtesy, I freely give him the full benefit of his argument.

'I am not, however, more surprised at Mr. Cooke's granting to me all the attributes which are usually considered necessary to enable a man to form correct opinions, and then declaring that I am in dangerous error, than I am at the humble estimate which he seems to make of his own talents, whilst he proposes to guide the opinions of others by a religious test or declaration. How a church that considered itself *infallible*, or an individual who believed himself *inspired*, could make such a proposition, I can readily conceive; but how any man, or body of men, admitting fallibility of judgment, and laying no claim to inspiration, can be guilty of such an audacious attempt "to lord it over God's heritage," (the conscience,) I do confess I have no faculties to comprehend. As there is a *possibility* of error, wherever there is human *fallibility*, in how awful a situation must those stand who either require or give assent to that which *may* be "the commandment of men," instead of "the truth of God"! It is vain to tell me, that "this is only a declaration of opinion, not a test of belief." It is a distinction without a difference; for, what a man *declares*, at the bidding of his fellow-man, he virtually *subscribes*. Now, I do say, without fear of rational or scriptural contradiction, that any body of fallible men who demand assent or subscription to any declaration or test of faith, in *human language*, under the fear of any penalty or the hope of any reward, are trenching, not merely upon the fundamental principle of Protestantism, "the right of private judgment," but also upon the sacred prerogative of the great Head of the Church. "Who art thou," saith the Apostle, "that judgest another man's servant? To his own master let him stand or fall." And elsewhere we are instructed, "that one is our master, even Christ, and all we are brethren." How dare those very Presbyterians, that declaim most loudly against the usurpations of Popery, who call upon the Catholics to read their bibles, to despise their priests, and to extricate themselves from the trammels of their church; how dare they, in the face of common shame and common consistency, to turn upon their brethren, and to attempt to place "the yoke of bondage" upon their necks! When I witness such an attempt, I blush for the weakness or the wickedness of man; but I will neither be a partaker in the shame nor in the crime. So truly do I detest all human interference in matters of conscience, and so awful have been its effects in the world, that were you this moment to lay before me a human creed, every word of which I believed, I would not subscribe it, lest I should thereby sanction the interference of man with the sole prerogative of the Redeemer. Indeed, what are all such attempts, but a manifestation of the impious vanity of man, pretending "to be wise above what is written," and to reveal the will of God *more clearly* than it has been revealed by the spirit of truth. Sir, I will subscribe no creed but the Bible; I will account for my views of it to no human tribunal but my congregation; and when this world and its evil passions shall have passed away, I pray to Him "who alone can keep me from falling," that I may not be altogether unprepared to answer for my faith to the great Head of the Church.

'I admit that this body has the *power* to pass any declaration which it pleases, and to demand any submission of its members which it pleases; but I deny that it has any Scripture warrant for doing so. And if, Moderator, you should persevere, what will be the consequence? You may make *hypocrites* of the weak and the crafty, and the worldly; you may make *martyrs* of the firm, the upright, and the sincere; but every child who hears me must know, that you cannot change the conviction of a single mind or alter the feeling of a single heart. Suppose you pass your declaration, and I refuse my assent or signature, which as an honest man I must refuse, you will probably say unto me, "We can no longer give you the right hand of fellowship;" but, if I *subscribe* your creed, though you *know* I do not *believe* it, then you will receive me as a brother in the Lord. How revolting then is this project to every virtuous feeling of the human heart! You will spurn the hand which is pure as the mountain snow, whilst you clasp, with the grasp of friendship, that which is black with the stains of perjury! Wo be unto the Presbyterian church, if ever that day shall come, in which falsehood and dissimulation shall be bonds of union, whilst truth and sincerity shall be cast out of her counsels!

'And for what is all this tyranny to be exercised, this disgrace to be incurred, this wound to be inflicted on religion? Why, that we may not be liable to the accusation of having a "diversity of opinions amongst us"! That is to say, we do differ and we know that we shall continue to differ, but we will hold out false colours to the world, we will cast dust into the eyes of the multitude, and try to make them believe that "there is peace, when there is no peace." This may seem very fair in the eyes of some, but to me it appears to be rank Jesuitism and hypocrisy. Yet this alone can be the "*unity*" for which many are such strenuous advocates. I do not think so meanly of their understandings as to believe that they aim at any other kind of uniformity. *Uniformity of faith!* Oh, that such a phrase had never been heard by the ears of man, that such a vain idea had never flitted across his imagination! What dungeons has it crowded! what tortures has it inflicted! what oceans of innocent blood has it shed! what tears of widows and of orphans has it caused to ascend in sad memorial before Heaven! Leaving its mightier horrors, what havoc of integrity has it produced in the ordinary walks of life! what lips has it sealed against the utterance of truth, or opened to the utterance of falsehood! what private and political oppressions has it sanctioned! what barriers has it opposed to the progress of religion and the emancipation of a world! Uniformity of Faith! Why two of us can scarcely agree respecting the most ordinary occurrence of life. On the subjects of literature and philosophy, manufac-

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tures and commerce, government and laws, there is an endless diversity of opinions. And can we, then, possibly expect to be exactly of one mind on "the high and deep things pertaining to salvation"? So long as human nature is constituted as it is, varying in dispositions and talents, subject to all the influences of education, society and interest, a vast diversity of religious tenets must necessarily prevail. Nothing less than the immediate interposition of Heaven could produce perfect uniformity. And when we consider that such uniformity never has been attained, it would be a libel on the Deity to suppose that it is essential to the salvation of his people. Such an impious supposition would imply that an all-wise and gracious Being had given a religion to his creatures inadequate to produce the effects for which it was designed. But I do not require to urge this upon Presbyterians, who spurn at the idea of "exclusive salvation," and rejoice to think, "that many shall come from the East and from the West, from the North and from the South, and shall sit down in the kingdom of God."'

CONTENTMENT.

The following sentiments, intended for our first page, and excluded by editorial remarks, are a continuation of extracts on this subject from Jeremy Taylor.

'Never compare thy condition with those above thee; but to secure thy content, look upon those thousands with whom thou wouldst not for any interest change thy fortune and condition. A soldier must not think himself unprosperous, if he be not successful as the son of Philip, or cannot grasp a fortune as big as the Roman empire. Be content that thou art not lessened as was Pyrrhus; or if thou beest, that thou art not routed like Crassus; and when that comes to thee, it is a great prosperity that thou art not caged and mad, a spectacle like Bajazet, or thy eyes were not pulled out like Zedekiah's, or that thou wert not flayed alive like Valentinian. If thou admirest the greatness of Xerxes, look also on those that digged the mountain Atho, or whose ears and noses were cut off because the Hellespont carried away the bridge. It is a fine thing, thou thinkest, to be carried on men's shoulders; but give God thanks that thou art not forced to carry a rich fool upon thy shoulders, as those poor men do whom thou beholdest. There are but a few kings in mankind, but many thousands who are very miserable if compared to thee; however, it is a huge folly rather to grieve for the good of others, than to rejoice for that good which God hath given us of our own.

'And yet there is no wise or good man, that would change persons or conditions entirely with any man in the world. It may be he would have one man's wealth added to himself, or the power of a second, or the learning of a third; but still he would receive these into his own person, because he loves that best, and therefore esteems it best, and therefore overvalues all that which he is before all that which any other man in the world can be. Would any be Dives to have his wealth, or Judas for his office, or Saul for his kingdom, or Absolam for his beauty, or Architophel for his policy? It is likely he would wish all these, and yet he would be the same person still. For every man hath desires of his own, and objects just fitted to them, without which he cannot be, unless he were not himself. And let every man that loves himself so well as to love himself before all the world, consider if he have not something for which, in the whole, he values himself far more than he can value any man else.—There is therefore no reason to take the finest feathers from all the winged nation, to deck that bird that thinks already she is more valuable, than any one of the inhabittants of the air. Either change all or none. Cease to love yourself best, or be content with that portion of being and blessing, for which you love yourself so well.

'It conduces much to our content, if we pass by those things which happen to our trouble, and consider that which is pleasing and prosperous, that, by the representation of the better, the worse may be blotted out; and at the worst you have enough to keep you alive, and to keep up and to improve your hopes of heaven. If I be overthrown in my suit at law, yet my house is left me still and my land; or I have a virtuous wife, or hopeful children, or kind friends, or good hopes. If I have lost one child, it may be I have two or three still left me. Or else reckon the blessings, which already you have received, and therefore be pleased, in the change and variety of affairs, to receive "evil from the hand of God as well as good." Antipater, of Tarsus, used this art to support his sorrows on his death bed, and reckoned the good things of his past life (not forgetting to recount it as a blessing) an argument, that God took care of him, that he had a prosperous journey from Cilicia to Athens. Or else, please thyself with hopes of a future; for we were born with this sadness upon us; and it was a change that brought us into it, and a change may bring us out again.—"Harvest will come, and then every farmer is rich, at least for a month or two." It may be thou art entered into the cloud, which will bring a gentle shower to refresh thy sorrows.

'Now suppose thyself in a great a sadness, as ever did load thy spirit, wouldst thou not bear it cheerfully and nobly, if thou wert sure that within a certain space some strange excellent fortune would relieve thee, and enrich thee, and recompense thee, so as to overflow all thy hopes, and thy desires, and capacities? Now then, when a sadness lies heavy upon thee, remember that thou art a Christian, designed to the inheritance of Jesus; and what dost thou think concerning thy great fortune, thy lot and portion of eternity? Dost thou think thou shalt be saved or damned? Indeed, if thou thinkest thou shalt perish, I cannot blame thee to be sad, sad till thy heart strings crack; but then why art thou troubled at the loss of thy money? What should a damned man do with money, which, in so great a sadness, it is impossible for him to enjoy? Did ever any man upon the rack afflict himself, because he had received a cross answer from his mistress? or call for the particulars of a purchase upon the gallows? If thou dost really believe thou shalt be damned, I do not say it will cure the sadness of thy poverty, but it will swallow it up.

'But if thou believest thou shalt be saved, consider how great is that joy, how infinite is that change, how unspeakable is the glory, how excellent is the recompense for all the sufferings in the world, if they were all laden upon thy spirit; so that let thy condition be what it will, if thou considerest thy own present condition, and comparest it to thy future possibility, thou canst not feel the present smart of a cross fortune to any great degree, either because thou hast a far bigger sorrow, or a far bigger joy. Here thou art but a stranger travelling to thy country, where the glories of a kingdom are prepared for thee; it is therefore a huge folly to be much afflicted, because thou hast a less convenient inn to lodge in by the way.'

CHRISTIAN REGISTER.

BOSTON, JANUARY 5, 1828.

Boston Sunday School Society. We gave in our last an abstract of the Report of the Superintendents of the Sunday School connected with Rev. Mr. Pierpont's Society.—We now give a similar abstract of that of the West Parish Sunday School, connected with Rev. Dr. Lowell's Society.

The school for boys was instituted in 1822. It commenced with about twenty pupils.—Since that time its number has been fluctuating, though gradually increasing. Its present number is fifty. The pupils are from six to fourteen years of age and are divided iuto four classes. There is a general superintendent of the school,& six instructors. The books used in the school are the bible, and such religious books as are suited to the age and capacity of the children, among which are Watts's First Catechism, Colman's Catechism, Cummings' Scripture Questions, and Paley's Natural Theology.

This school is held on the morning of each Sunday throughout the year, and has a general examination once a month. As an encouragement to good behavior and punctuality, certificates of merit are given, and at the end of each quarter, rewards are distributed, whose value is regulated by the number of tickets or certificates received.

The whole number of children instructed in this school, since its commencement, is upwards of two hundred and twenty. Some of the first pupils now remain in the School—four of them are now teachers. This circumstance, says the Report, "is conclusive evidence to us, that the blessing of God has 'dropped as the rain and distilled as the dew,' upon the seed that has been sown, and that he has already caused it to spring up and bear fruit."

The West Parish Sunday School for girls was established about the same time as that for boys, and is under the superintendence of ladies. The number of pupils is *fifty-seven*, divided into ten classes, and under the care of fifteen instructors. One class consists of children from three to five years of age.

The books used are, with one or two exceptions, the same as those used in the school for boys. The more advanced classes are required to give scripture illustrations of the particular lessons. This excellent practice tends to exercise the powers of the pupils, and to fix more effectually in their minds the valuable lessons imparted.

Another practice which is adopted in this school, and which the teachers justly consider "a valuable means of improving the hearts and minds" of the pupils, is the reading of a short moral story to the school. In reference to this practice, the Report says :—

"By suitable remarks, we also aim to accustom them to examine themselves by the traits of character pointed out in the story, hoping to lead them habitually to apply what they read and hear—and lastly to assist them clearly to perceive the moral of the story. To questions asked during the reading all are encouraged to reply; and we indulge the hope that though no immediate effects may appear from this course, their future character will show that it has not been in vain."

In addition to the other means of instruction, a Juvenile Library was established in 1826, for the benefit of the school. By this means, not only are the children instructed and benefitted, but, in many instances parents also, by having valuable books and tracts brought into their families, which they would probably otherwise never have seen.

HOWARD BENEVOLENT SOCIETY. The anniversary meeting of this philanthropic institution will be held on the evening of Thursday next, in the Old South Church. The Discourse will be delivered by the Rev. Mr. Gannett, and the services will commence at 7 o'clock. An Ode, prepared for the occasion, will be sung. After the religious exercises, a contribution will be made to promote the benevolent objects of the Society.

It appears by the Annual Report of the Standing Committee, that the expenditures of the Society, during the last year, have been $1605,70. The number of cases relieved has been 629, of which 256 were new ones. The number of persons who have participated in the charity, is 2039.

We trust it is not necessary to urge the claims of this well known institution on the attention of a benevolent public. We doubt not the public services will be well attended, and that the contributions will be worthy the reputation of our community.

In the following extract from the Report, we have honorable testimony to the confidence of the public in the excellent purposes of the institution, and the judicious appropriation of the funds.

"Your Committee have the grateful privilege of announcing to you the receipt of several donations; especially one of $200 from an anonymous individual; and that three benevolent sisters, residing without the circle of the Society's operations, have caused their charity to flow within it, by providing at the General Hospital a bed of the value of $100 for the use of the indigent sick. Concerning such acts of liberality, the Committee would only say, "Blessed is he who considereth the poor, the *Lord* will deliver him in time of trouble."

"After this development of facts, the Committee would beg leave to offer their congratulations, on the prosperity which the Society continued to enjoy, and which demands our tribute of gratitude to the great Source of all benevolence. Particularly, that the Society has been instrumental of communicating so much comfort to the sick and aged—to the widow—the fatherless—and the houseless stranger,—whom the dispensations of a just and merciful Providence have thrown upon its charity and care :—that it has contributed, both directly and indirectly, to the physical and moral improvement of a portion of the community, lessened the evils of imposture and vagrancy; and guided to the primary and Sabbath schools many children, who but for it might have been left to all the sad effects of *ignorance* and *vice*;—and finally, that there is neither occasion to obviate objections to its designs, nor to defend its practice against the misjudging;—for with *well doing*, it has happily removed complaints on these grounds."

CHRISTIAN EXAMINER.

The Christian Examiner for November and December is just published, at 72 Washington-street. The subjects are, *Poetry*—"On the close of the year." "The voice of the Dead;"—*Reviews*—"The Revivals under Whitefield;" Professor Stuart's "Commentary on the Hebrews,"—"History of Armenia," and "Bowring's Mattins and Vespers." The remaining part is filled up with Intelligence, notices of recent publications, &c.

We have not had time to speak of, or even examine, the merits of this number; but from the ability of the work thus far, under its present editor, we have a sufficient pledge of its merit.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

It has been and still is a common practice of *some preachers*, and expositors of the Sacred Scriptures, to understand and explain particular passages, without regarding the context and those other passages or circumstances with which they are inseparably connected, and to which the inspired writers did expressly refer. By thus neglecting or abusing the only safe rule of interpretation, erroneous and pernicious opinions and practices are frequently inculcated and propagated, which often prove unspeakably injurious to the morals and welfare of mankind as individuals and as members of civil and religious societies. For the purpose of explaining and illustrating these remarks, I have selected two passages from the writings of St. Paul, which are recorded in his second Epistle to the Corinthians, sixth chapter, seventeenth and eighteenth verses, and in his Epistle to the Galatians, first chapter and eighth verse.

In his Epistle to the Corinthians we find these words: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

No scripture, we are told, "is of private interpretation," the inspired writings were intended and calculated for general use; and, if correctly understood and suitably applied, would be generally profitable, either "for doctrine, for reproof, for correction, and for instruction in righteousness."

The writings of St. Paul are styled Epistles, and addressed to particular individuals or particular societies, and were primarily and principally designed for *their* particular benefit; but are applicable to other individuals and other societies, so far, and in such respects, as their character and circumstances are similar, or resemble the character and circumstances of those individuals or societies for whose more immediate and special advantage he wrote them, and to whose peculiar character and situation they were exactly and wisely adapted. These religious societies, or churches, as they are called by our translators, were at first few and small, and each one remote from the others. The individuals of which the societies were composed, had been but lately converted from Judaism or Paganism to Christianity. They were not styled by the Apostles, *men*, but *babes* in Christ. Being in their infant state, the faith of some was weak, their knowledge with respect to the doctrines and duties of revealed religion very imperfect, and their habits of piety and virtue not sufficiently confirmed and established. This was the character of the Corinthian church, and situated as all its members were, among a people, who generally adhered to their idolatrous opinions and practices, "the Apostle was jealous over them with a godly jealousy, and feared lest as the serpent beguiled Eve through his subtilty, so their minds should be corrupted from the simplicity that is in Christ."

The condition of these Christians appears to have been extremely and peculiarly dangerous. Their neighbors, their relations, and those persons with whom they had long been intimately acquainted and connected, in the various employments and common affairs of life, were devoted to idolatry, and anxious to reclaim them to the belief and practice of what they continued to believe was the only true religion; the Apostle's admonitions, advice and instructions were evidently suited to their case and circumstances. In the first place, he exhorts and commands them to refrain from every kind of wickedness, and perform every duty which they owed to God, to Christ, to their fellow-creatures and to themselves—to be honest and merciful, chaste and temperate in all things; to love as brethren; to be kindly affectioned one toward another, to be pitiful, courteous, and irreproachable in all their behaviour; in seasons of affliction and persecution he exhorts them to exercise patience, fortitude, forbearance, and submission to the will of heaven, *and to rejoice even in tribulation;* anticipating that glorious reward, which God has promised to them that love and obey him, he expressly charges them not to be "overcome with evil," but "to overcome evil with good." He commands them to be "quiet and peaceable;" and "if possible live peaceably with all men;" but, more especially, to live in peace among themselves, as members of a Christian community; carefully avoiding contentions, divisions and separations; "giving no offence to Jew or Gentile, or the church of Christ."

While inculcating other duties, he does not forget to enjoin the important duty of "prudence;" but cautioned them to avoid those dangerous connexions and temptations, which might induce them to renounce the Christian religion; and join with the heathens, among whom they resided, in their idolatrous practices. "Be not," the Apostle said, "unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?—wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Those persons to whom St. Paul addressed these words were evidently believers in Christianity, and those societies from which he commanded them to withdraw and separate, consisted of members, who were styled by him infidels and worshippers of idols. We are not to suppose he meant to prohibit all friendly and social intercourse between them; he certainly had reference to the idolatrous customs of heathens and to those connexions with them, which were unsuitable to the character and profession of Christians, and of a dangerous tendency.

The Apostle, when considering this subject, expressly acknowledges that idols were nothing, and that meat which had been offered in sacrifice to these idols was wholesome and lawful food; some things or actions are things of indifference; the Apostle has therefore told us, that men were neither the better nor the worse for eating or for not eating, but many things that were indifferent, and, abstractedly considered, lawful, he says were inexpedient, and, on account of their inexpediency, we ought to abstain from them; but such things as were in themselves indifferent, and therefore unlawful, might be and actually were in some circumstances expedient; he accordingly allows and advises the Corinthian Christians, when invited to a feast, to eat such things as should be set before them, asking no questions for conscience sake: but if by feasting on these sacrifices, a weak brother should be offended, or be emboldened to partake with the heathens, he commanded them to refrain.

The idolatrous heathens had their temples and altars, and tables of communion; but Christians are not permitted to commune with them. "These things which the Gentiles sacrificed, the Apostle declares they sacrificed to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils." "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God." &c. Those *unbelievers*, according to the Apostle's explanation of the *word*, and with whom he advised the Corinthian Christians not to be intimately connected and united, were infidels with respect to the Christian religion, and worshippers of idols, and of the most impure and wicked behaviour.

Such was the character of those *societies* from which he ordered them, in the manner of the Lord, to withdraw and separate.

It plainly appears that St. Paul had an exclusive reference to those Christians, who resided among heathens in a heathen country, and not Christians living in a Christian land: and yet how often has his meaning been perverted, and his authority usurped, for the purpose of exciting and promoting such divisions and separations, in Christian societies, which he, and the other inspired writers, never did approve, but always endeavored to prevent.

SENEX.

[To be continued.]

We acknowledge, with gratitude, the continued kindness of our correspondent, as manifested in the following communication. We shall be sincerely grateful for all instances, in which other gentlemen follow the example:

To the Editor of the Christian Register.

SIR,—In conformity to my annual custom, of procuring you at least one new subscriber, I enclose you the names of three, to whom you will please send your paper from the first of January next. I trust, moreover, that these little notices, which I continue to give respecting my quite insignificant patronage, may indirectly procure you several others, through the exertions of persons who take an interest in your paper. I suppose, Mr. Editor, there are, at least, on the list of your patrons, *one hundred clergymen*. If each of these, during the month of January, should procure but one subscriber, as I apprehend they could do with the greatest ease, the result to yourself would be very encouraging, though not more so than your exertions and the peculiar merits of your paper fairly deserve.

I can assure you that your journal is read in this quarter with great and increasing interest, and by many minds is regarded as one of the *staples* of our religious community. If the above simple and comprehensive arrangement could be put into execution, I should rejoice at a measure, calculated, as I think, to place on a permanent foundation a journal so advantageous to the cause of liberal Christianity.

Yours, ** **

For the Christian Register.

MR. EDITOR,—

I have wished that you might copy into the Register the letter written by Graham, the New-York duellist, on the day of his murder, or perhaps, I might with as much truth say, of his suicide—for what is a man who exposes his life in a duel, but a deliberate self-murderer? This letter should be placed on record—it should be printed and circulated, that the slaves of a spurious *honor* may learn, from the confession of one of their own number, that cowardice forced him to fight. "What can I do, except bow to the supremacy of custom?" These are memorable words. They reveal the hollowness of that courage which claims the admiration of society. They are awful words, when we consider the circumstances under which they were written. A man, in the immediate view of death, acknowleges that he "is in the wrong," yet declares that he will accept from him, whose injury he has returned with tenfold aggravation, only "some abject and craven submission," and for this meanness his apology is, that he trembles before "the supremacy of custom!" The remarks of the editor of the Daily Advertiser are just, though the circumstances would have warranted more severity of language. The conduct of the jury was reprehensible. Timidity reconciled them to the rendering of a verdict, by which, however the technicalities of law may excuse them, they have, in the judgment of common sense, perjured themselves. I ask a place in the Register for the remarks of Mr. Hale, and for the letter of Graham.

S.

The body of Mr. Graham, who was killed on the 28th ult. at Hoboken, in a duel with Mr. Barton, a son of the late Dr. Barton of Philadelphia, was privately buried in St. Mark's church yard in New York. It was taken up on Thursday, and carried to the Alms-house, where a coroner's inquest was held upon it. After a view of the body by the inquest, several witnesses were examined, among whom was the undertaker who buried it, and the keeper of the house where it was deposited before the burial. An officer was sworn, who testified that he had made diligent search for Lewis Asbury and W. M'Leod, the reputed seconds, and Dr. Pennell, the surgeon who was present at the duel, but without success. A certificate was produced by the sexton in the following words, "I hereby certify that William Graham, aged 31 years, died on the 28th inst. of vulnus. R. Pennel, New-York, Novemb. 29, 1827."—The jury agreed to a verdict, that the deceased came to his death by a bullet wound inflicted by some person to them unknown.

From the fact that a coroner's inquest was held on the body, after it had been buried, and after the cause of the death was publicly known, it would naturally be inferred that it was determined to ascertain, by some official act, who were the authors of his death. But it seems the jury took care not to inquire of any one who could give any information, upon the only material point, and the inquiry ended, by their putting on record, as their verdict, a declaration that they were ignorant of a fact, which was known to every person in the city. Perhaps such a verdict was to be expected; but if such a result was necessary, it would have been better to have had no inquiry. The letter written by the deceased after he had accepted the challenge, marks this transaction as one of more decided folly on his part, than almost any one we have seen recorded. He confessed that he was in the wrong,—that he had compelled his antagonist to give the challenge, yet it was out of the question for him to "explain, retract, or apologize." This he confesses to his friend, that he may publish it to the world, at the moment he puts his life, and that of the man he has wronged, at hazard, to prevent a stain upon his honor. "After he is perfectly satisfied," he says "I may, perhaps, apologize, that is, in case I am fatally wounded." Alas, he had not time to do this, and such good would it have done to the survivor if he had. Of what value would such an apology be, purchased at the cost of having become a murderer?

The letter alluded to, is the following:

11 o'clock.

Dear Sir: What may be the result of the unhappy *rencontre* which is about to take place in the morning between Mr. Barton and myself, cannot of course, be predicted by me. In the supposition that it will be *fatal*, I bid you *farewell*, in the only language that is now left to me. I am perfectly indifferent as to myself, but I trust most earnestly that Mr. Barton (towards whom I

have not the faintest enmity of *any kind*) may escape. *I admit that I am in the wrong*—that by giving him a *blow*, I have forced him into the condition of a *challenger*; and that by not doing what he has, *he* would have blasted his character as a gentleman, forever. In common justice, I am bound thus to absolve him from all suspicion of unbecoming conduct respecting the challenge. The provocation, though *slight*, was still a provocation, which I could not overlook. It is out of the question for me to explain, retract, or apologise. I will not hear of any settlement short of some abject and cravan submission from him.

Mr. Barton is a talking man, who dwells very complacently on his own skill, as a marksman; on his *experience* as a duellist, and on his accuracy as a person of *ton*. I pretend to none of these, and therefore must oppose the most inflexible obstinacy. After he is *perfectly satisfied*, I may, perhaps, apologise—that is, in case I am fatally wounded. It is needless for me to say, I heartily detest and despise this absurd mode of settling disputes, and *salving* the wounds of honour. But what can a poor devil do except bow to the supremacy of custom.

* * * * * * * * *

God bless you. G. W. GRAHAM.

NATIONAL LEGISLATURE.

IN SENATE.

On Monday the 24th inst. a letter was communicated by the President, from the Treasury Department, respecting certain lands granted to French emigrants for the purpose of cultivating the vine. A bill was read a first time, providing for the printing of 60,000 copies of the Militia Tactics.

A bill was introduced by Mr. Benton, for fixing the price of public lands, and for selling them, under certain regulations to the States in which they lie. Mr. Benton explained his motive in the introduction of the bill, to be the extinguishment of the national debt. Mr. Barton, colleague of Mr. Benton, made some statements and remarks unfavorable to the passage of the bill. The bill was read a first time.

Mr. Silsbee introduced a resolution of inquiry into the expediency of increasing our naval force in the Mediterranean. [This resolution was agreed to on Thursday.]

Several private bills passed stages. Some explanations were given on the bill for the sale of the salt springs of Missouri. After several resolutions for inquiry were disposed of, the Senate went into consideration of *Executive Business*, with closed doors, and when the doors were opened adjourned to Thursday.

HOUSE OF REPRESENTATIVES.

On Monday, the 24th the petition of the Harrisburgh Convention of Farmers, Wool-growers, &c. was presented. Also petitions for and against an increase of the tariff. Bills providing for the compensation of members,—also for the reduction of the duty on Greek and Latin books printed before 1775, were read twice.

Various resolutions for inquiries on local and private subjects were submitted.

Mr. Hamilton submited a resolution in relation to an act of 1798, called the *sedition law*,—providing that the pecuniary penalties of those who were punished under that law should be refunded.

On motion of Mr. Burgess, the Committee on Military Pensions was instructed to inquire into the expediency of certain alterations of the Revolutionary Pension law, which should give it a more extensive application.

A communication from the Treasury Department relative to Water rotted Hemp, was received, the purport of which was, that the American was preferable to the Russian, and that as soon as it was produced in sufficient quantities to answer the demands of the American service, importations may be discontinued.

The House adjourned to Thursday.

Sundry petitions were presented on Thursday, the 27th, in favor of and against an increase of duties on Foreign merchandise, as a protection or aid of Domestic Manufactures.

The Committee on Commerce reported unfavorably on the petitions of certain Custom House Officers for relief, and made suggestions relative to the expediency of some regulations for more effectually equalizing the compensation of these officers.

Mr. Everett, from the Committee on the Library, reported a list of Manuscript and printed books, relative to America, received from Obadiah Rich, Esq. from Valencia in Spain.

Mr. E. also submitted a resolution, asking of the President so much as it might be proper to communicate of the recent correspondence between the United States and Brazil.

Mr. Brent offered a resolution of inquiry, respecting measures for the recovery of debts from persons residing under the Government of Mexico; and also respecting the settlement of the boundaries between the State of Louisiana and Texas.

Five bills from the Senate relative to the location of Public lands, sale of reserved Salt Springs, and for the relief of private persons, were read twice and committed.

STATE LEGISLATURE.

The different branches of the Legislature of this State, assembled at the State House, in this city, on Wednesday, at 11 o'clock. A large proportion of the members in both branches was present on the first day.

SENATE.

In the Senate, a vote of the *Washington Monument Association*, was received through the Secretary, of which the following is the substance:

"That the Statue of Washington, with the edifice in which it is erected, is confided to the care of the Gov. of Mass. for the use of the people of said State to all future generations, provided that no other work of art is placed in the same hall, and the State House is not appropriated to any other object than that for which it is at present used."

The Message of the Governor having also been received through the Secretary, was read, and with the accompanying documents, was ordered to be printed.

The several committees were ordered to resume the consideration of the subjects committed to them the last session.

On Thursday the several subjects of the Governor's Message were referred to appropriate Committees.

The use of the Senate Chamber was voted to the Board of Overseers of Harvard University, on the 10th inst.

The remaining business of the Senate this day was not of much public interest.

HOUSE OF REPRESENTATIVES.

In the *House*, after the usual preliminary proceedings at the opening of the session, the Message of the Governor was received, read, and ordered to be printed.

An order for supplying the members with newspapers, not exceeding two a day, was adopted. S. Howe and others had leave to withdraw their petition. The hour of meeting was fixed at 10 o'clock.

The Message of the Governor is a very long document. The attention of the Legislature is first directed to the subjects deferred the last session. Some account is then given of the Surveys of a route for a Railway, from Boston to the Hudson River, in which he states, that no obstacles have been found, which "an enlightened spirit of enterprize, and the useful application of means, from the abundant resources of a prosperous people may not successfully overcome."

The surveys for a railway from Boston to Providence, were also alluded to, and the project declared easily practicable.

In reference to the State Prison, the Governor stated with regret, that the balance in the expenses of the Prison, instead of being, as it was in 1825, $10,000 in favor, was, this year, more than $7000 against the institution. The government of the prison, and its influence on the department of the convicts through the year, had been satisfactory.

The most important of the remaining parts of the Message, relate to the fiscal concerns of the State. Provisions for adequate revenue having been neglected for two years past, by the Legislature, the State is now in debt, and without the means of meeting its current expenses. The attention of the Legislature is earnestly called to the subject.

In referring to the Statue of Washington, the Governor says:

A splendid specimen of the Arts, and an enduring memorial of grateful remembrance to noble virtues and patriotic services, is seen in the Statue, which now adorns this edifice. Henceforth, the image of him "*who was first in the hearts of his countrymen*" will be sensibly present in the halls of the government, with the repesentatives and servants of the people, to keep constantly alive in their minds the recollection of his precepts and farewell injunctions, and to animate them in the performance of public duty by the teachings of his example, forever. No other place was so suited to the position of this grand and impressive object. It will here remind us all of our obligations to country. It will reprove in us, and those who shall come after us, so long as a virtuous sentiment shall remain to respect the consecrated marble, every disloyal and unpatriotic feeling.—It will instruct *Rulers* how they are responsible to the people, and the *People*, what should be the character of their rulers. It will speak more eloquently than tongues, of the pre-eminence of the civic virtues; of the sovereignty of the laws; of reverence for the Constitution; of the inviolability of the Union.

SUMMARY.

From England. A vessel has arrived at this port which left Liverpool on the 22d November. Its news of importance is received which was not contained in papers by a previous arrival.

The following items are selected:

We observe that the opinion is entertained in Liverpool, that for two weeks previous to the battle of Navarino, the combined admirals expected that they should have to proceed to extremities.

Admiral Codrington despatched two seventy-fours to Malta, to procure an extraordinary quantity of ammunition, when the vessels all left the Tagus properly equipped. Similar movements had also been made by Admiral De Rigny, all of which were accomplished before the expiration of the armistice of the fourteenth.

The Liverpool Albion states the expenditures of Lancaster county for the last ten years, on public buildings, at 215,619*l.* sterling, of which a large proportion had been wasted on tread mills.

Salt, in Liverpool, is selling at 9s. per ton, owing to the great exertions recently made by a joint stock company.

The national subscription for a monument to Mr. Canning now amounts to the sum of 5438*l.*

It is stated that the Duchess de Berri is about to bestow her hand on an English subject, a very elegant representative of an Irish Peerage.

Caledonian Mercury.

FROM THE MEDITERRANEAN. A letter from an officer on Board the U. S. ship Java, dated at Gibraltar, Nov. 13, mentions that that ship is the handsomest ship and fastest sailer in that sea. To mark 12 knots on her log is quite common. The cruise up the Archipelago, is described as not having been pleasant.—They saw little except desolated islands, of each of which they could hear some horrid tale of Turkish barbarity. The Constitution, Porpoise, Lexington, and Warren, were left in the Archipelago, the two former were excepted shortly at Nahon—the two sloops were expected to remain until Febuary. The Ontario sailed from Gibraltar for the U. States, by way of the coast of Africa and the West Indies, Nov. 12.

"*Rio Janeiro*, 27th Oct. 1827. The Cortes have passed a Law, which has received the Imperial sanction, placing the Duties on Imports from all Nations at fifteen per cent, without regard to Treaties."

Accounts from Mexico inform, that Com. Porter had issued a Proclamation offering to grant commissions to privateers, and to authorize them to bring into port all neutral vessels having Spanish property on board.—This is the first intimation received of his having been clothed with the Executive Power of the Mexican Republic. He appears to have forgotten his once favorite motto:—"Free ships make free goods," and "the flag protects the cargo."

The Rev. C. C. Colton, author of *Lacon*, whose mysterious disappearance has been repeatedly referred to, has returned to the vicarage of Kew and Petersham, The living would have lapsed on the very day he took re-possession. He had been residing at Paris for some time.

Portsmouth Peace Society. The Annual Address before this Society, was delivered by WM. SMITH, Esq. of Exeter, on Christmas evening, at the North Meeting House.

The prospects of the Society are good, and if the religion of the Prince of Peace were suffered to exert its due influence on the minds of its professors amongst us, it would soon be one of our most prosperous and beneficial institutions.

The growing importance of topographical engineering in this country, seems to call for some additional means of education in the art, and we are glad to learn that Mr. Hayward, of Cambridge, Engineer to the Board of Internal Improvement, and a member of the Board, has taken a few pupils, with the intention of forming a corps for practice, besides giving instruction in the scientific rules of the art.

Congress has adjourned over Christmas, and probably will over New-Year's day. Much business however has been matured in the Committee's Rooms, and reported; and during the temporary recesses much more will be despatched. It will be recollected that nearly three quarters of the members of both branches are on the Standing Committees, the Chairmen of which generally are working bees who suffer but few to become drones. There certainly appears to be a disposition in those who think themselves to be Lords of Ascendant to despatch the public business. They cannot, I think, please the President better than by realizing the appearance. He sets them a good example, and his deportment commands the respect of the most gifted of the nominal opposition."

The ground for the impeachment of Judge James by the legislature of S. Carolina, was *habitual intemperance*, and it was proved that he had been drunk upon the Bench. Ninety-nine members out of one hundred and eleven voted for his impeachment.

Notice has been given in the State paper of New-York of the intention to apply to the Legislature at the present session, for the renewal of the charters of twenty-three banks now existing, and the incorporation of twenty-six new banks, the aggregate of the supposed capitals of which exceeds $10,000,000.

"We have perused a letter frem an intelligent American gentleman, dated at Rio, the 24th of October, which contains the following paragraph, no doubt having a reference to the following article: "On the 18th inst. I attended the House of Deputies, when a bill was passed by a good majority, placing American vessels on the same footing with the English (a difference of 9 per cent in the duties.) This will enable us to drive French flour out of the market, and English low priced cottons. A bill also passed to a second reading, to admit neutrals in the coasting trade, but it is known the Emperor is highly averse to the measure." *Balt. Gaz.*

Maine. The Legislature of Maine assembled at Portland on Wednesday.

New-Hampshire. The Hon. J. Bell has been nominated as a candidate for Governor of N. Hampshire in opposition to Governor Pierce.

A new road is about to be constructed between Taunton and New-Bedford, which will render the travel between the two places five miles less than by the former route.

The Treasurer of the Evangelical Missionary Society, in Massachusetts, acknowledges the receipt of Fifty Dollars, from the Ladies' Society of the South Parish in Portsmouth, (Rev. Dr. Parker,) for the encouragement of Domestic Missions;—also, the receipt of Fifty Dollars, from the Evangelical Treasury of the second church in Boston, the Rev. Mr. Ware's.

To Correspondents. Several valuable favors are on hand, necessarily excluded this week.

MARRIAGES.

In Nantucket, Capt. David Allen, jr. to Mrs. Mary F. Coffin.—Mr. Obed Fosdick to Miss Eliza Pinkham.

DEATHS.

In this city, Mary Gall, 5 years; Catharine Donnally, 6; Ann E. Alexander, 2 months; Joseph Gould, 21 years; Cornelius Sprowl, 5; Priscilla Laughton, 71; child of Amelia Jones, 7 weeks; James Ryan, 40 years.

In Dorchester, Miss Martha G. Davis, aged 21, daughter of the late Mr. J. Davis, of Roxbury.

In Canton, Mr. Thomas Billings, an active, useful, and respectable citizen, aged 46. In attempting to walk across the pond near the Boston and Canton Factory, the ice broke, and he fell into the water, and was drowned.

In Ousfield, (Me.) Mr. Daniel Sargent, aged 79. He was with John Paul Jones 18 months during the revolutionary war. He was afterwards a soldier in the army.

In Dennysville, Mr. James Blackwood, aged 84, a patriot of the revolution, and for a number of years a pensioner.

In Needham, Daniel, son of the Rev. Daniel Kimball, of Needham, aged 13 years—an interesting and promising youth.

In West Cambridge, Harris, youngest son of widow Rebecca Tufts, aged 16.

In Abington, Mr. Matthew Nash, aged 80.

In Dover, N. H. Abigail Atkinson, daughter of Asa Freeman, Esq. aged 9 months.

In Halifax, N. S. Mrs. Sarah, widow of the late Geo. Deblois, Esq. 75.

Deaths in Philadelphia, last week, 79, including of Small Pox, six.

Deaths in New-York, 74, including, of Small Pox, one.

In Strafford, Dec. 3, widow Mary Sleeper, aged 97. Her descendants are numerous; many of the fourth, and several of the fifth generation.

In Barrington, Dec. 5, Capt. Samuel Buzzell, aged 95. He was a soldier in the French war of 1755, and a volunteer in the revolution, and a firm and undeviating Christian and patriot.

In Salisbury, Dec. 13, Mr. Benjamin Greeley, aged 78, leaving a wife, nine children, and a great number of grand and great-grand children, to mourn the loss of a venerable patron and friend. He was among the first settlers of the town: was distinguished for his industry, athletic body and healthy constitution. At his death he resided in the oldest house in town then occupied by the builder, and what is more remarkable, it was the first time that death entered it, although it has been built fifty-five years: he left it in peace, in full hope of a better house, not made with hands.—*Patriot.*

MORAL & RELIGIOUS SOUVENIR.

THIS DAY published, by N. S. Simpkins & Co. Court Street, "The Moral and Religious Souvenir," ornamented with a Frontispiece of Milton and his two Daughters—Vignette Title Page, and Devotion—beautifully bound. Price $1,37 in cases.

Likewise—The Juvenile Sketch Book, containing the following original and select stories: The Two Friends; Lucy Milford; Grape Island; Blue Silk Scarf; Prejudice, or the English Girl and French Girl; and School Fellow's Last Request.

Likewise for Sale,

Evenings in Boston; Temptation, or Henry Morland; My Early Days; the Prize; The Governess; Peter Parley's Tales; Tales for Boys; Tales for Girls; The Young Philosophers; Gleanings for Youth; Barbauld's Lessons complete, with copper plate engravings; Little Henri; Parent's Assistant, with cuts; Susan Gray; Rural Scenes; The Rising Sun; The Obstinate Boy; with a large assortment of coloured Toys.

Also, The Atlantic Souvenir; The Token; Forget-me-not, Juvenile Souvenir. Jan. 5

SUPERIOR INKS.

Book and Newspaper Printing Ink.

MOSES WHITING has taken the Boston Ink Factory, and has constantly for sale, a large supply of all kinds of Printing, Writing, and Indelible Inks, warranted, and on liberal terms, at 36, Washington Street, a few doors north of State Street.

Jan. 5 3m

BACON'S TOWN OFFICER.

JUST received, by *Lincoln & Edmands*, a new supply of the TOWN OFFICER'S GUIDE. By John Bacon, Esq. Jan. 5.

APPROVED SCHOOL BOOKS.

SUITED to common schools in general, and younger classes in Academies—on a new plan.

S. C. STEVENS, *Dover, N. H.* has just published, a Stereotype Edition of

"ANALYTICAL READER, containing LESSONS in Simultaneous Reading and Defining, with Spelling from the same. To which are added, Questions and References to an Appendix; containing Sketches and Characters, Persons and Places, alluded to in the work. By Samuel Putnam. "I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue." Third edition."

*** As it is of the highest importance that children should be furnished with such books as will enable them to make the greatest proficiency; and as all, who have examined the above, concur in giving it their highest approbation, in writing or otherwise, Parents will do well to furnish their children who are destitute with it.

EXTRACTS FROM RECOMMENDATIONS.

From the American Journal of Education.

"The preface of the little volume contains several judicious and useful remarks, which seem to be the fruits of experience and attentive observation. The whole book possesses much merit.

"The first edition of this meritorious work was mentioned in our first volume, p. 318. The present edition is rendered still more acceptable by revision, and a greater neatness of execution. The plan of this work is of so useful a character, that we hope teachers will avail themselves of a perusal of it. We know of no course so well suited to make children thoroughly acquainted with the words of their own language, or to impart the advantages of correct, forcible, and appropriate expression."

Rev. Dr. Tyler, President of Dartmouth College, says:

"The plan which is new, appears to have been suggested by long experience in the business of instruction; and so far as I am able to judge, to be well adapted to facilitate the progress of learners. I should be gratified to see it introduced into all our primary Schools."

It is used in all the Public Schools in Portsmouth, Danvers, &c. by direction of the School Committees, and pretty extensively in most other towns, as well as several Academies.

Rev. DR. PAYSON, Portland, Me. says:

"I have examined "The Analytical Reader," and am of opinion that the author has introduced some valuable improvements, which render it, in several respects, superior to any other work of the same class, with which I am acquainted."

Hon. Judge WARE, Portland, says:

"I have looked through "The Analytical Reader," and think it well adapted to the use of schools. The selections are suited to the capacity of children, and calculated to give them a taste for reading; while the definitions and pronounciation given on the opposite page, are calculated to give them a correct pronounciation, and impress in their minds a distinct notion of the meaning of words. I think it may be advantageously introduced into our common schools."

From Rev. NATHAN PARKER, D. D. Portsmouth.

DEAR SIR,—I have examined with some attention "The "Analytical Reader." I am happy to find that it is constructed on the principle that an important part of Education is to teach children that they have minds, and to learn them how to use their intellectual faculties. I think it well calculated to be interesting, by imparting light to the understandings of children, by giving them the consciousness that they have faculties worth improving. The selections are made judiciously; the mechanical arrangement of the work is happily designed, and it is well calculated to exert a good moral influence. I wish you success in your efforts to advance the cause of education.

Mr. S. Putnam. HENRY N. PARKER.

Hon. Levi Woodbury, L.L. D. Senator in Congress, and late Governor of New-Hampshire, says:

"I have examined the *Analytical Reader*. The system you have adopted will undoubtedly tend to sharpen the attention of pupils, to strengthen their memories, and to bring into exercise earlier than usual their powers of judgment.

"With these advantages, the book certainly merits patronage in all our primary Schools."

From Rev. Mr. Hildreth, Gloucester, Mass. and formerly Professor at Philips' Exeter Academy.

DEAR SIR,—The plan of your book I like very much; it must greatly promote one of the principal objects of Education, which is, to lead children to form the habits of thought and reflection; to search for the *meaning* of what they read; to study *things*, and not *words only*. I have often had occasion to observe how easy it is, to accustom children to be contented with *sound* without sense, and how important it is, to direct their education in such a manner as always to associate *words* with the *ideas* they signify. Your book has been introduced into the schools of a neighboring town; and the minister of the town has told me that he considered it worth all the other books in use in the place.

Yours, HOSEA HILDRETH.

Mr. S. Putnam.

From the Rev. Barton Stow, Pastor of the Calvinistic Baptist Church, Portsmouth, N. H. and late Editor of the Columbian Star, Washington City.

"Mr. Samuel Putnam—Dear Sir,—I ought, before this late period, to have acknowledged the receipt of a copy of your "Analytical Reader." I have perused the work with attention, and am particularly gratified to find it well worthy of the high commendations which have been so frequently passed upon it by others. It is, in my estimation, a very successful effort towards the accomplishment of an object, which, especially in our Primary Schools, has been most culpably neglected. Upon your plan, I am satisfied that pupils must *think* as well as *read*.

From Rev. Mr. TURNER, Porthsmouth:

DEAR SIR,—You will please accept my grateful acknowledgements of your polite attention in presenting herewith a copy of your "Analytical Reader." I have long thought that a work of this description was necessary to the schools of our country: and the effort you have made to enlarge the acquaintance of our children and youth with their native language is deserving of much commendation. I consider the plan and execution of your works good, and sincerely hope it will be brought into general use in our schools, and that the author may experience the pleasure and receive the reward, which are due to meritorious exertions in the cause of literature. Yours, respectfully,

SAMUEL TURNER.

The work is also recommended by the following gentlemen: Rev. Mr. Harley, Preceptor, Atkinson, N. H. I. W. Bourne, A. M. formerly Preceptor of Franklin Academy, Dover, N. H. A. Mack, A. M. Preceptor, Haverhill, N. H. Rev. Mr. Hall, Preceptor, Concord, Vt. Mr. Turney, Preceptor, Hampton; Mr. Foster, Preceptor, Germantown; Rev. Mr. Towner, Mr. Ellery, Rev. Mr. Mafüt, Dover; Rev. Mr. Burrough, A. M., Teacher of Mathematics, &c. Meredith, N.; H. B. Greenleaf, A. M. Preceptor, Bradford, Me.; Rev. Prof. Upham, Bowdoin College; Mr. Jackson, Teacher of Monitorial school, No. 1. Portland, Me.

For sale by the Publisher, Dover, N. H. also by Hilliard, Gray & Co. Richardson & Lord, Wait Green & Co. Bowles & Dearborn, Boston; Whipple & Lawrence, J. W. Archer, J. M. Ives, Salem; S. N. Turney, Newburyport; Dorr & Howland, Worcester; J. S. & C. Adams, Amherst; S. Butler, Northampton, Ms;—Childs & March, J. F. Shores, J. W. Foster, Portsmouth; I. Hill, J. D. Moore, Concord; F. Grant, Exeter; J. Prentiss, Keene; R. Boylston, Amherst; Aldrich & Barton, Newport; C. C. Benton, Lebanon; H. Fowle, Haverhill, Me;—White & Reed, Wells-River; S. Ide, Windsor; G. W. Hill, Montpelier; Shaw & Lowe, Bradford; J. & M. Eaton, Danville, Vt. Shirley & Hyde, Pearson, Little & Robinson, Portland; P. Sheldon, Gardiner; C. Spaulding, Hallowell; H. Spaulding, Augusta; Wm. Hastings, Waterville; H. Hyde, Bath, C. Plummer, Bangor; Putnam & Blake, Saco; J. K. Remich, Kennebunk.

Jan. 5.

INDIAN REFORM.

JUST published, by *Lincoln & Edmands*, Remarks on the practicability of Indian Reform. By Isaac M'Coy. Jan. 5.

PROSPECTUS FOR THE

LADIES' MAGAZINE;

TO be conducted by Mrs. *Sarah J. Hale*, author of "Northwood," &c. &c. assisted by several literary friends.

The *Ladies' Magazine* will contain sketches of American scenery and manners; critical notices of the literature of the day; articles of original poetry; biographical notices; anecdotes of eminant women; and whatever else is calculated to illustrate and improve the female character.

CONDITIONS.

I.—The Ladies' Magazine will be published on the 15th of every month, commencing with Jan. 1828; each number to contain about 50 pages, handsomely printed on fine paper; the whole making two octavo volumes a year of about 300 pages each.

II.—Price, three dollars a year, to be paid on the delivery of the third number.

III.—Persons obtaining six subscribers, and becoming responsible for the same, shall receive a seventh copy.

☞All communications relating to the work, to be made to the publishers.

PUTNAM & HUNT,
Publishers, 362 Washington Street.

Subscriptions received at the several Bookstores.

Jan. 5.

MERCHANTS' ACCOUNT BOOKS.

JOHN MARSH, Stationer and manufacturer of Patent Account Books, No. 96 and 98, State Street, would respectfully invite the attention of the Mercantile community, and Incorporated Companies, to examine his assortment, which comprises the various sizes and qualities—complete setts, made from superfine hot and cold pressed papers, bound in elegant Russia Leather, with the elastic or plain backs.—Also, an extensive assortment of the finest Stationary, Writing, and Letter Paper, which will be sold at the lowest cash prices.

☞ Particular patterns of Ruling executed, or Account Books made to order, in the best style, and at the same rate as if on hand. Jan. 5 tf

THIS DAY PUBLISHED,

BY FREDERICK T. GRAY, Boston, and G. & C. CARVILL, New-York; THE NORTH AMERICAN REVIEW. No. LVIII.

CONTENTS.

ART. I. Chief Justice Marshall's public life and services. A History of the colonies planted by the English on the Continent of America. By John Marshall.

ART. II. Noyes's Translation of Job. An Amended Version of the Book of Job, with an Introduction, and Notes chiefly explanatory. By George R. Noyes.

ART. III. American Missionaries at the Sandwich Islands. 1. Voyage of His Majesty's Ship Blonde to the Sandwich Islands in the years 1824—5. Captain the Right Honorable Lord Byron, Commander.

2. Narrative of a tour through Hawaii. By William Ellis.

3. Review of the preceding works in the London Quarterly Review.

4. The Rev. C. S. Stewart's letters on the Sandwich Islands.

IV. Hindu Drama. Select Specimens of the Theatre of the Hindus. Translated from the Sanscrit, by H. H. Wilson.

V. Republic of Central America. 1. A Statistical and Commercial History of the Kingdom of Guatemala in Spanish America. By D. Juarros.

2. Constitucion de la Republica Federal de Centro America.

3. Constitucion del Estado del Salvador.

4. Constitucion Politica del Estado de Nicaragua.

5. Mensage del C. M. Jose Arce, Presidente de de la Republica de Centro-America.

6. Discursos de Jose del Valle, en el Congreso Federal de Centro-America.

7. El-Liberal. El Indicador. El Centinela del Saoador. Redactor General.

8. Proyecto de Reforma del Systema de Hacienda y Ereccion de un Banco Nacional de Centro-America.

9. Manifiestos y Decretos del Gefe del Estado de Guatemala y del Presidente de Centro-America.

VI. Bowring's Poetry and Literature of Poland. Specimens of the Polish Poets; with Notes and Observations on the Literature of Poland. By John Bowring.

VII. Debates in Congress. Speeches in Congress, as published in the Newspapers.

VIII. De Stael's Letters on England. Lettres sur l'Angleterre, par le Baron de Stael Holstein.

IX. American Annual Register. The American Annual Register, for the Year 1825—26.

X. Fine Arts. Academies of Arts; a Discourse delivered before the National Academy of Design. By S. F. B. Morse.

XI. Riedesel's Letters and Memoirs. Letters and Memoirs relating to the War of American Independence, and the Capture of the German Troops at Saratoga. By Madame de Riedesel.

XII. Dana's Poems. Poems; by Richard H. Dana.

XIII. Cadalso's Moorish Letters. Cartas Marruecas y Poesias Selectas; por el Coronel Don Jose Cadolso.

XIV. The Talisman. The Talisman for 1828.

XV. Critical Notice. Primary Books in the Study of Latin.

Quarterly List of New Publications.

HOWARD BENEVOLENT SOCIETY.

THE Anniversary of the Howard Benevolent Society will be celebrated on THURSDAY EVENING, January 10, at the Old South Meeting House, Sermon by Rev. Ezra S. Gannett—Ode and other religious services as usual. A contribution will be taken up in aid of the Society, and the members and public are respectfully invited to attend. Services to commence at 7 o'clock precisely.

GEORGE ROGERS, *Sec'y.*

Jan. 5, 1828.

JAY'S LECTURES,

IN which the Christian character is delineated in an interesting manner, in the various relations of life; 1 vol. 8 vo. is in press, and will soon be published, by LINCOLN & EDMANDS.

Jan. 5, 1828.

NEW BOOK.—*Fruit and Flowers.*

COTTONS & BARNARD, 184, Washington-St. have just published an interesting little work, entitled "Fruit and Flowers; a religious story for Children, by the Author of a Dialogue on Providence, Faith and Prayer." 2m Jan. 5, 1828.

CAMBRIDGE EDITION OF HYMNS,

HILLIARD & BROWN, Booksellers at Cambridge, have a few hundred copies of the above work, the fine edition, (third corrected) 12mo. which they will sell at cost if applied for soon.

These copies are not so desirable, indeed, to Societies now first adopting the work, as the *subsequent editions;* but claim the particular attention of such as *already use* the *second* or *third*, for whom they will prove much more convenient.

Nov. 27, 1827. 8t

POETRY.

For the Christian Register.

NEW YEAR'S ADDRESS.

"Quid censes munera terræ?" Hor.

HAIL to the new-born year! and wherefore hail?
Retiring time has borne upon his wings
The Author's goodness: shall the pledge then fail,
That time advancing equal goodness brings?
Come! range with me throughout this scene of things,
And look on Nature's ample, smiling face:
Come, wake with me the heart's concordant strings,
And hail, with social joy, the heaven-born race,
Sustain'd, and taught, and blest, throughout the earth's wide space.

Amidst the mighty works of God, appear
Objects and scenes, so beautiful and grand—
In order plac'd, or moving in their sphere—
Upheld and guided by his powerful hand—
That the rapt soul of man can only stand,
And gaze with wonder, gratitude and praise,
And long, intensely long, that he who plann'd
And guides them still in their mysterious ways,
Would stamp eternity forever on their face.

Ye orbs of light! your Maker's hand has plac'd
To roll and shine in ether's boundless plain!
Shall the heavens pass—your radiance be effac'd?
And nothing but one boundless blot remain?
Ye Seasons! as ye course and course again
Your happy circuit; what can reconcile
To the dark thought, that all your beauteous train
Shall cease? Ah! nothing but the hope, erewhile,
New-heavens and earth shall rise, in brighter forms to smile.

There's inspiration in the mountain's height,
And holy men, as if by Nature taught,
Have made the hills their altars; thence the light
Of law divine to erring man was brought;
There arks have rested—promis'd lands been sought,—
And freedom's cradle rock'd by mountain blast.
I've breath'd your freshness, and your spirit caught;
I've gaz'd with rapture on your prospects vast,
And bless'd the hand of Him who bade your feet stand fast.

And yet the milder features of the earth
Can touch the soul; e'en tho' the fertile plain
To luxury's debasing joys gave birth,
Degraded man, and forg'd the slave's first chain:
For there refinement leads her smiling train—
There rise the mightiest prodigies of mind—
There noblest arts have held their happy reign—
And human life is soften'd and refin'd:
Bloom on, ye fertile vales, blest nurseries of our kind!

I've look'd upon the ocean's broad expanse,
And felt my soul dilating with the sight,
In painful haste; as when our eyes advance
In quick transition on the blaze of light:
I've heard your voice proclaim the Maker's might;
I've seen your war of winds—your waves that leap—
Your sporting monsters in their dread delight:
I've seen the Nations o'er your pathway sweep,
And bear their stores of wealth and knowledge on the deep.

And there are works that human minds devise,
And human hands achieve, beneath Heaven's care;
And there are social forms, and social ties,
And social virtues, all so wond'rous fair;
And scenes of life, where God has pour'd a share
Of his celestial wisdom on the soul;
And groups of lofty men, whose spirits dare,
Suffer and do, at duty's stern control,
And in th' immortal race, press onward to the goal.

Some passages of life there are, so sweet,
That nought but heaven can emulate their worth.
Such is the peaceful home, where virtues meet,
And circle round the altar and the hearth.
Parental love from thence deriv'd its birth,
And filial piety, fraternal care,
And all the tenderest charities of earth;
Who that has seen, has not conceived the prayer?
Let not the fell destroyer ever enter there.

The unstain'd judgment seat, the spotless hand
Of the firm judge, no bribe could ere allure;
The venerable hall where sages stand,
In counsel wise—in fear of heaven pure—
To plead the rights of man, or fix secure,
The righteous laws, those guardians of our race;
I've trac'd these steps of justice, bold and sure,
And worshipp'd in her temple's holy place:
Rejoice beneath her feet! O earth retain their trace!

A sacred light from patriot arms has stream'd,
When noble breasts have form'd their country's wall;
And sacred blood from patriot veins has stream'd,
And more than earthly glory circled all.
And I have mus'd, and felt the thought appal,
My sickening heart:—such glory shall be lost—
Such strength and majesty in death must fall:—
I've mus'd and wept, and richer tears can boast,
Then the proud Persian shed o'er his invading host.

The thronging city has her winning charms—
Her walls, her palaces, her treasur'd stores,
Her excellence in arts, her strength in arms,
Her peaceful homes, her hospitable doors;
The tide of precious knowledge that she pours,
Through the earth's veins; who, with prophetic eye,
Can see her future desolated shores—
Her glory all like rum'd Babel lie,
And yet withhold the tear—and yet repress the sigh?

A sweet, a sacred awe, steals over the soul
Within the solemn temple: mind meets mind,
And prayerful thoughts, like mingled incense roll
Their savors upward, and their answers find.
And when to meditation well inclin'd,
No earthly scene so much my soul can move;
In agony of thought, our Maker kind,
Have I besought to spare this scene of love—
To spare this heaven below, till heaven begin above.

Then hail, the new born year! advance and bring
Treasures of peace and love and joy to men:
Bring health and plenty on thy vigorous wing—
To friends—bring friendship, paying back again—
To heroes—laurels which no crime may stain—
To patriots—noble harvests of their care—
To slaves—a freedom from their hateful chain—
To trembling liberty—release from fear—
To men—the heart to praise the God who rules the year.

D....

MISCELLANY.

SANDWICH ISLANDS.

In the Rev. Mr. Stewart's Journal we have the following account of the Sandwich Islands.

The Sandwich Islands are situated in the North Pacific Ocean, between 18 deg. 50 sec. and 22 deg. 20 sec. north latitude, and between 154 deg. 53 min. and 160 deg. 15 min. west longitude, from Greenwich. They are distant, about 2800 miles, from the coast of Mexico on the East; about 5000 from the shores of China on the west; and 2700 from the Society Islands on the South.

* * * * * *

The Islands are ten in number, stretching, as may be seen from the chart, in a flattened curve, S. S. E. and W. N. W. in the following order: Ha-wai-i, Mau-i, Moro-kini, Tahu-rawe, Ra-nai, Moro-kai, O-a-hu, Tau-al, Ni-hau, and Tau-ra.

These Islands were discovered in the year 1778, by Capt. James Cook, of the British Navy; and from him, in honor of Earl Sandwich, then First Lord of the Admiralty, received the name by which they are at present designated. The tragical and lamented death of this celebrated navigator at Ha-wai-i, on the succeeding year, caused their existence to be made known to the civilized world, with an excitement of feeling, that deeply stamped the event on the public mind.

No foreign ship visited the group again, till the year 1786, when the ill-fated La Perouse touched at Mau-i; and about the same time two vessels engaged in the trade of the North West Coast, procured refreshments at the Island of O-a-hu. These were early succeeded by several others; and, in 1792 and 1794, by the expedition under the command of Vancover.

At the time of their discovery, the four principal Islands, Ha-wa-i, Tau-i, O-a-hu, and Tau-ai, were governed by separate and independent kings. But within the ten years preceding Vancouver's visit, Ta-mena-mena, originally a chief of inferior rank, possessing only one or two districts in Ha-wai-i, a man of ambitious spirit and great powers both of body and mind, had by his talent and prowess not only secured to himself the sovereignty of his native Island, but was then pushing his conquest to the Islands of Mau-i and O-a-hu. During the sanguinary conflicts attending this usurpation, some of the chiefs, apprised by their intercourse with the few ships that had been at the island, of the importance of guns and fire-arms, at a time of warfare; and sensible of the superiority that would be given to the party who could gain the possession of a foreign vessel, had made treacherous and violent attacks upon several traders; and, in one instance, were unhappily successful in seizing an American schooner, and putting her crew to death.

Ta-meha-meha, too wise not to perceive the bad policy of attempting, in this manner, to avail himself of the advantages of visiters, adopted a course directly opposite; and, by his unwearied kindness, and every pledge of friendship, endeavoured to secure their confidence and good will. This policy, in an especial manner, characterized his treatment of Vancouver: and, in 1794, he formally ceded to this commander, as the representative of the British nation, the Island of Hawa-i, in expression of his respect for that government, and a desire to have the protection of its power. In return, Vancouver aided this chieftain in building a small vessel, which was of essential service in his future expeditions: and in the course of the succeeding year, by the death, in battle, of the king of O-a-hu, he became the uncontrolled master of the Windward Islands. The king of Tau-ai and Ni-hau, intimidated by the success and invincible power of Ta-meha-meha, despatched an embassy to him, on this event, with a surrender of himself as a tributary prince; and the supreme government of the whole group became thus established in the hands of the conqueror.

This great political change, with the known kindness of the king to foreigners, opened the way to a safe and increasing intercourse with the American and European nations. The number of vessels, especially of American merchantmen, touching at the Sandwich Islands, soon became very considerable: and the discovery of the protected and excellent harbor of Honoruru, in the Island of O-a-hu, which had escaped the vigilant search of Vancouver in his survey of the coast, caused them to become, to ships in general, traversing the North Pacific, a place of resort for undergoing repairs, obtaining water, and other refreshments.

Sandal wood, an article of value in the Chinese market, was discovered in the mountains of the different Islands, and soon became the means on the part of Ta-meha-meha of extensive commerce with foreigners. The articles of barter first given in exchange by traders were of the rudest kind—such as pieces of iron hoop; nails, coarse cloth, &c. &c. Then knives, hatchets, and axes; guns, muskets, and ammunition; and eventually whole cargoes of rich American and Chinese goods; and vessels, of various sizes, from small schooners to brigs of several hundred tons burthen.

By this intercourse with the inhabitants of other nations—by the partial production among the chiefs of European and Asiatic manufactures; by the erection of fortifications; and by the purchase, equipment, and management of ships, promise was given of, at least, a degree of future civilization.

Changes in twenty-eight years. Twenty eight years ago, says the Ohio State Journal, General W. H. Harrison, now a Senator in Congress from Ohio, presented his credential to the House of Representatives as a delegate from the N. Western territory.—What a chage has taken place under his eye! That territory now comprises Michigan 1 Delegate; Ohio 14; Indiana 3; Illinois 1 Total 19. The population was at that time 50,000; it is now over *one million.*

TURKEY.

The late events in Greece seem to awaken a new interest in the condition and prospects of this once renowned but now degraded portion of the world. The London New Times has the following remarks relative to Turkey.

The fertility of the land would be proportional to the mildness of the clime, were there the slightest security to the husbandman that he who sowed should reap. But the despotism, whose more hateful features are somewhat softened down in the great towns, and their immediate neighborhood, stalks abroad in the country in all its oppression and deformity; and industry, farther than it is exerted to procure for the day its daily bread, disappears before it. The facilities which Turkey enjoys for external commerce, are commensurate to the abundance of her natural riches. The extensive shore is every where indented into harbors, and the central situation of the capital, stretching forth its arms to Europe on the one hand, and to Asia on the other, having the Mediterranean as a channel of communication with Africa and the Atlantic, and the Red Sea, and the Arabian Gulf, opening on the Indian Ocean—all these advantages seem to mark out Constantinople as the emporium of the world.—They have, however, been given to Turkey only to show how many of the most excellent gifts of Providence may be rendered unavailing by the perversity and incapacity of man. The population of Turkey in Europe is variously stated by different writers. Nothing like a census has ever been allowed by the Government, or attempted by individuals, and but a very loose approximation can be expected from calculations founded on false, or, at best, uncertain data. Exclusive of that portion of its subjects who, if the Allies succeed in their object, are now, after nearly four centuries of bondage, unexampled in the history of conquests, to be severed from it (we hope forever,) the population of Turkey in Europe has been estimated at ten millions. It probably falls considerably short of that number.

The army of Turkey used to be about 125,000, but of these the *Yemcheri*, it must be remembered, constituted nearly two thirds. Mutinous and disorderly as those cohorts were, they formed the most valuable portion of the Turkish forces, and there can be no doubt that all the discipline of the new levies will render them but an indifferent substitute. Of irregular troops the Porte possesses about 100,000, which are valuable only, but that is no unimportant consideration, as a nursery of recruits for the regiments of the line. In artillery, the Turks have always been extremely deficient: and the Russians, who have gradually beaten them into the adoption of modern tactics, are not in that department the best of masters, it being one in which they themselves have yet much to learn. The Turkish cavalry, which is about 12,000 in number, is generally accounted excellent. The navy of Turkey is below contempt, considered as a national force. It has never recovered even its numerical strength since the terrible defeat it sustained in the harbor of Tchesme, from the fire-ships of our countryman, Greig, in the war of 1772. It used to muster thirty ships of the line, and as many frigates, but, according to the latest accounts, it consists only of 15 sail of the line, 15 frigates, and about 30 of a smaller description. The Turks are bad sailors every where, but the men-of-war are infinitely worse manned than their merchantmen; for the crews of the former are chiefly made up of the refuse of society, who are sent thither to expiate their offences on shore. The numerous bays and harbors, which would, to a commercial nation, be the principal source of its greatness, render Turkey only the more easily assailed by a maritime enemy.

The passage of the Dardanelles is formidable in appearance only. The western entrance is nearly three miles wide, and, consequently, the forts on each side, even were their guns well served, can offer but little opposition to the passage of a fleet, which can keep the centre of the channel. About one third of the way up, the channel narrows greatly. But there the forts are completely open to a *coup de main* from the land side; and as the strait presents no natural obstacles, with a fair wind, vessels of the largest size may safely pass through it at midnight. Arrived in the sea of Marmora, the only difficulty which presents itself to a naval attack is, the current which sets through the Bosphorus and the Dardanelles towards the Mediterranean, and which can only be stemmed by a favorable wind. This obstacle, which prevented Admiral Duckworth from acting with effect, which however, since the invention of steamboats, ceased to be one. One of those vessels could not only tow a fleet through the narrows leading to the Propontis, but could anchor it under the walls of Constantinople, independently of the wind, and in spite of the current. The shore presents no danger or difficulty. From very careful surveys, it appears, from the castle of the Seven Towers, in the south west of the Seraglio, in the south east point of the city, the depth of water varies from six to thirty fathoms within a few hundred yards of the shore, so that a 74 might lie within a cable's length of the wall, from one extremity to the other. To blockade or besiege the capital of the Turks, as the progress of events or the exigencies of war might require, would therefore be a matter of equal facility. Turkey is not less open to attack by land than by sea.

In Asia, generally, her uncertain boundaries are exposed to the perpetual insults of her neighbors. The Arabs trample on her authority in Syria, and in the Pachalics of Bagdad and of Koordistan she receives but a dubious and unwilling homage. In Europe, Russia has pushed forward her conquests to the Danube, and in Asia her troops press upon the Phasis. Austria, which was, before the peace of 1714, separated from Turkey by the mountains of Transylvania, and the waters of the Danube and the Save, has now a free access to Servia and Bosnia, by her acquisitions in Venetian Dalmatia.—That, so surrounded, so exposed, and so feeble, Turkey must one day fall, requires not the gift of prophecy to foresee; nor is it more difficult to predict, that once fallen she will never more lift her head. He who tumbles from the effect of a blow may get up again; but the case of him who tumbles, not from his enemy's strength, but his own weakness, is desperate. Still the day of humiliation of Islamism in Europe may be far distant, nor will the interference of the Allies tend to hasten it. The erection of the Greeks into an independent State, will, indeed, operate rather to retard that consummation. They would hardly put forth their hand to assist their ancient tyrants, but they may be induced, even though the cause is hers, to fight to protect themselves in the event of any power, at any future period, attempting to make aggressions upon Turkey, which could hardly be done without bringing the integrity of Greece into hazard.

London New Times.

Masters and Servants—*True National Superiority.*—So little are the French accustomed to be treated with harshness and arrogance by their superiors, that it is difficult for the English residents, who cannot divest themselves of their national habits, to procure, or at least to retain servants; while they frequently grow old in the service of the natives. It is customary to hear the master of a French family address the man or maid by the term "*mon enfant*" or "*ma fille*," as if they were his children; indeed they are almost treated as such,, and it is needless to add that kindness and confidence invariably beget fidelity and honesty. Our higher classes, who are so prone to copy the fashions of their neighbors, might beneficially imitate some portion of their affability to inferiors; or of their *condescension*, if that phrase be more agreeable to their high and fastidious mightinesses. Indeed our neighbors surpass us in more things than are dreamt of in our philosophy. If a superiority in capitalists and luxurious equipages, in broadcloth and cutlery, in steam engines and spinning-jennies, be the first evidences of civilization, we may justly claim that distinction. But if it be connected to that nation where there is the greatest security for life and property; where the mass of population is not only clad and provided, but incomparably more orderly, decorous and polite; where drunkenness is rare, cruelty to animals still more so, and where there is the greatest security for life and property; where those compounds of rags, filthy, misery and gin, such as one encounters at every turn in London, are utterly unknown; where the commitments to prison for all offences, are less by nearly half, than upon the same scale of population in England; where there are religious differences without one grain of animosity, and where the great bulk of the inhabitants are comfortable and happy, even to a proverbial gaiety—if these be the true tests and constituents of civilization, then an Englishman must love his country better than truth, who will not confess that she is woefully behindhand in comparison with France. Let us patriotically set about rivalling her as fast as we can, and let each begin with that which is in every body's power—a greater affability of demeanor towards the lower orders.—*New M. M.*

Routine of Business in Congress. The following account of the daily routine in Congress is given by the Senior Editor of the *Boston Courier*. At 12 o'clock, the Speaker gives a slight rap on the desk, and calls the house to order, when all persons *uncover* their heads.—The Chaplain then offers a prayer of *two minutes* length. The members then proceed to their respective vocations, of writing letters, directing packages, and other such like necessary drudgery. The journal of the preceding day is read; and then the Speaker calls over the States, for the presentation of memorials and petitions, beginning with Maine. Next in order come reports of Standing Committees—if they report any bills, these are once read by the Clerk, and read again *by title*, and referred. Then come reports of select Committees. Lastly the speaker announces that resolutions are in order, and these usually come in prolific abundance. Its sittings thus far this winter have rarely exceeded a single hour.

CAUTION.

WHEREAS *SWAIM'S PANACEA* has been counterfeited and offered for sale in this market, the public are respectfully cautioned against purchasing the same of any transient person, or of any person not regularly established in business. There is good reason to believe that the bottles, together with the plate, were manufactured in this vicinity; they resemble so much in size and appearance the genuine, that the difference could not be discovered by an ordinary observer. In order to put a stop, as soon as possible, to the mischief, a suit has already been instituted against the Vender, and supposed Counterfeiter, who as yet eludes arrest by the officer, and there is reason to fear he has left the city, in order to impose his counterfeit preparation on the public elsewhere.

Manufacturers of Bottles and Engravings, are cautioned against the manufacture of bottles, or the engraving of plates, which may aid this imposition on the public, as they will expose themselves to prosecution.

N. B.—The Counterfeit Preparation is so near an imitation, in appearance, of the genuine, that no person unacquainted with the fact, would be able to detect it. It has been extended even to the imitation of the signature All persons who feel an interest in the matter, are requested to call at No. 1, Union-street, where a bottle of the counterfeit can be seen, and compared with the genuine.

☞SWAIM'S PANACEA, *warranted genuine*, received directly from the Proprietor, at Philadelphia, is for sale by JONATHAN P. HALL, Jr. No. 1, Union-street. Nov. 17

CHEAP TRACTS.

FOR sale at this Office two thousand copies of the tract entitled, "An Answer to the Question, Why do you attend an Unitarian Church?"—These may be obtained in quantities for distribution, at a very low rate. Oct. 6.

HORNE'S INTRODUCTION;

Cheap Edition.

JUST received, and for sale by *Lincoln & Edmands*, Cornhill, Boston, Horne's Introduction to the Study of the Scriptures, 4 vols.; in boards, $8—bound, $9. Dec. 15.

LIBERAL PREACHER—No. VIII.

JUST received by BOWLES & DEARBORN 72 Washington-street, "*The Liberal Preacher*," for Dec. containing a Sermon *On the Uses of Solitude*.—By Rev. F. W. P. Greenwood. Dec. 8.

TO LET,

A SMALL, convenient, and new brick House, in the south part of the city. It has every convenience, and accommodation to be found in one of its size—rain and pump water in the house, brick yard, shed, &c. Rent low. Inquire at this Office. Dec. 22.

NEW TESTAMENT.

THIS day published by *BOWLES & DEARBORN*, 72 Washington-street, the first number of the New Testament in the common version, conformed to Griesbach's Standard Greek Text—containing the Epistles to the Romans and Corinthians.

Advertisement to the work. In the preceding pages, an attempt is made to afford to the English reader the benefit of Professor Griesbach's restorations of the sacred texts. The labors of that eminent critic are well known to have obtained the nearly unanimous approbation of learned men of all denominations. The common version is here reprinted, with no other alterations, either of words or punctuation, than the amended text requires. In making these, the Manual edition of Griesbach, the most mature fruit of his studies, has been strictly followed. The editor has aimed to present the common version precisely such as it would have been, if it had been made from the revised text. If this specimen is favorably received, the work will probably be continued in seven or more numbers, to be published monthly. The second number, containing the rest of St. Paul's epistles, is in press and will be published early next month. Dec. 15.

THE ATHENEUM;

Or Spirit of the English Magazines—

For December 15, 1827;

THIS day published by *John Colton*, corner of Washington and Franklin-street. *Contents.*—The Tomb of De Bruce; Hide-and-Seek; A Breakfast in Newgate; On a Sun-Dial; Woman on the Field of Battle; Vicissitudes in the Life of an Actor—No. 3; Death in the Kitchen—by Thomas Hood; The Fatalist. The Introduction to the Chronicles of Canongate—by Sir Walter Scott; Singular Assassination in Kincardineshire; Cinderilla; Time; Taking Physic; Hereditary Talent in Actors; The Negro's Heir-Loom; Raising the Wind; Twelve Golden Rules of Charles I.; Pleasures of Study. Dec. 15.

THE CHRISTIAN FAITH.

A SERMON Preached at the Ordination of Mr. George Wadsworth Wells, as one of the Ministers of the First Parish in Kennebunk. *By Charles Lowell*, Minister of the West Church, in Boston. Just published and for sale by BOWLES & DEARBORN, 72 Washington-street. Dec. 15.

THE YOUNG PHILOSOPHERS.

THIS day published, and for sale by *COTTONS & BARNARD*, 184, Washington street, a new book for children, entitled The Young Philosophers By a Lady.

"Let us know all about it, let us pick it to pieces and see what it is made of; we have a good long evening before us, and nothing to do but grow wise." Dec. 22.

MRS. BARBAULD'S WORKS.

THE Cambridge edition of the Works of Mrs. Barbauld, in three vols. elegantly half-bound in calf, and very suitable for New Year's Presents, may be obtained at this Office, and at the Bookstores in the city, generally.

This is the most complete edition of Mrs. Barbauld's Works yet published, and though not so cheap as the New-York edition, will, it is believed, be found much more satisfactory, by those who desire an acquaintance with her works. Dec. 29.

CLOUGH'S DISCOURSES.

THREE Discourses on the faith which was once delivered to the saints. By Simon Clough, Pastor of the First Christian Society in the city of New-York—Third-street—Manhattan Island,—just published, and for sale by BOWLES & DEARBORN, 72, Washington-street. Dec. 8.

THE JUVENILE SOUVENIR,

BY the editor of the Juvenile Miscellany, author of Hobomok, The Rebels, &. &c. just published and for sale by MUNROE and FRANCIS. Dec. 29.

ELEMENTS OF MEDICAL JURISPRUDENCE—by T. R. Beck, M. D. Professor of the Institutes of Medicine, and Lecturer on Medical Jurisprudence—in 2 vols.—just received and for sale by LINCOLN & EDMANDS, Dec. 15. *Cornhill—Boston.*

CHRISTIAN REGISTER.

TERMS. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

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☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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